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THE
BURMA NEWS

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Rev. C. H. Heptonstall, 1859—1937

Courtesy of the Rangoon Gazette

With the death of Rev. C. H. Heptonstall, there has closed a life, that will long live as a fragrant memory in the heart of many a friend.

Born in England, in the town of Huddersfield, Yorkshire, in 1859, he left for America at the age of twelve, with his family, working first as an accountant, and later learning printing, and establishing a lucrative business. This he threw up, to devote his gifts and life to missionary work in Burma, arriving first in September, 1893.

From the very first he began to win his way through his ability to do things. Taking hold of the industrial work in the Bunker School in Toungoo, of which printing was a major part, his ability and good judgment was soon manifest, and later he planned and superintended the building of a suspension bridge over the Dalo river for the use of the hill Karens.

His geniality, companionableness, and utter unselfishness, won as friends all persons with whom he came in contact. Music was embedded in his spiritual make up, and his talents, both instrumental and vocal, drew to him his own people, the musical Karens. To them he gave himself, planned for them, worked for them, prayed for them and loyally served them to the end. In him they found a friend ready to listen and to help with sympathy and wise counsel, or, where need was, from his carefully laid up store, and this with his command of the Karen language, won him an abiding place in their hearts.

There must be few lives so little wounded by unkind criticism as was his. Scores can bear witness, that to know him was to love him. Straightforward, conscientious, and the soul of honour, he was always a compani-

on with good cheer, sane judgement, and loving thoughts.

On his arrival in Toungoo, he was soon attracted to the kindred spirit of Miss Elizabeth Petley, and through all the years, he and she have poured out both time and money in joyful service for guests all over Burma. Many are the persons who, on hearing of his death, will with a sigh look back at the days so pleasantly spent in their home. It was a magnet to all who were worn and weary, and many have sought through the years, both in Toungoo and Taunggyi, to bask in the cheerful sunshine of its love.

His missionary work in Toungoo, lay among the hill Karens. In the rains the children were gathered into the central school. In the dry weather he made long annual tours among them, climbing straight up and down over their inaccessible hills, needing often a fresh interpreter for each church, because of their many tribes. With their frequent lapses, and the small time he could spend in each village, and with his methodical mind, this touring at times left him discouraged. Later there came to him a letter from Mr. Nepean, the Political Officer for Karenni, which he much prided. In it Mr. Nepean said, "If ever you are tempted to be discouraged with the progress of the work, I advise you to look at it by decades, so that you may get a truer estimate of what has been done."

In the last years, failing strength limited his activity, yet he never seemed to lose his sense of humour, or his interest in life and missionary work. His wonderful vitality again and again restored him to us when hope was almost abandoned. Last year this enabled him to see the completion of the beautiful church in Taunggyi, in which he was so interested that it may well be remembered as his last memorial.

His going will leave a sad blank of loneliness to many of us in Taunggyi, but from this we turn to realize his entrance into glory, untrammelled by weakness, and full of the abundant life of Christ.

A. H. Henderson.

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My acquaintance with the Heptonstall family began in my early 'teens as his two elder sisters were members of my father's church and the elder one sang in the choir. When I was preparing to sail for Burma she helped me with my sewing, and all these years has been a faithful friend. It was a great pleasure for Dr. Johnson and me to welcome Rev. C. H. Heptonstall to the Bwe Karen field in Toungoo in 1893, beginning a friendship of forty-three years. In 1900 Rev. and Mrs. Heptonstall were with my husband establishing the Loikaw Mission until the arrival of Rev. and Mrs. Samuelson. Though stationed in Toungoo they have shared in the Loikaw work.

When Dr. Johnson passed away in 1915 and Dr. Henderson brought me to Taunggyi for a few days rest, Rev. and Mrs. Heptonstall returned with me to help me gather up the broken threads of life, and to lessen the loneliness. Mr. Heptonstall patiently gave me instruction in book-keeping.

I carried on alone till Rev. and Mrs. Heptonstall returned from furlo in 1921 and came to my relief till the Samuelsons arrived in the fall of 1922.

I retired to Taunggyi in January 1924, and Mr. Heptonstall supervised the building of my cottage. He has been a wonderful friend and adviser and example of bravery and courage in spite of repeated illnesses. I feel benumbed at the loss of such a friend and brother.

Mrs. Jennie B. Johnson.

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The passing on to a higher service of Bro. Heptonstall, has deprived us of a very dear friend. Ever since I have been in Burma there has grown up between us a lasting friendship. His cheerful "Oh Phelps" will be

heard no more; but his memory will live in the hearts of those of us who are left to continue the work which was so dear to him.

Our friendship began soon after I came, while spending the Hot season in Thandaung and has been renewed from time to time at Kalaw and Taunggyi.

Our cottages were side by side. He was always ready to give a helping hand in everyway possible.

The friendship of Mr. and Mrs. Heptonstall will always remain with me as long as I live.

Their home was open to anyone at all times and I always felt that I was with kindred spirits when with them.

We have lost a brother only for a time; we shall meet again to continue our friendship that began here on earth.

A. C. Phelps.

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Another member of our little Taunggyi mission family went cheerily out from among us not long ago, but it was God's will that he should not return; His will that the renewed strength he sought was not granted; His will to take away all weariness and pain and to take him to be forever with Himself.

My acquaintance with Mr. Heptonstall began forty years ago when I first heard him lead the Conference music. How I admired him then, and how that admiration has grown with the years, the last twelve of which we have been near neighbours. This gave me greater opportunity to learn more of the talents, the charm, the kindliness and efficiency of this great Missionary Gentleman.

Mission workers, travellers, strangers, Government Officials and others found the home of Mr. and Mrs. Heptonstall a place of delightful companionship. Everything that could be procured for the comfort, the pleasure, the recreation and the renewing of the physical and spiritual health of their guests was provided. I think no other home in Burma has ministered to as many friends as dear "Heptonvilla" has. The gracious hospitality so liberally given to all who came will be remembered by friends in all parts of the world.

Mr. Heptonstall was a musician of rare talent. Many choirs have been trained by him, the last being that in Taunggyi. Christmas day in the home of a beloved friend he played and sang in great weakness, his last melody. He was a printer and a few days ago we received his last message to us printed by his own hand. He was a trained accountant and after years of Station accounting, he put his last effort, into caring for the funds of the Church Building operations here.

He was a "tinker" too — yes he was, and we never took a bit of broken china, or a troublesome piece of machinery or a tangled up problem that was not returned to us repaired and "as good as new" as he would say. He had books to lend, tools for everybody, games for young and old — yes, he had everything we needed and he gave ungrudgingly of his time, talents and possessions to all in need.

He was not a brilliant preacher but he gave God's message in no uncertain sound; the wayward were turned back to the right way and souls saved. It hurt him to hear a sermon that was not founded on Christ. He was more versatile than any man of my acquaintance and after many years of friendship with him and Mrs. Heptonstall I wish I might send a better tribute to one who lived victoriously and died triumphantly.

We are not again to be regaled with his Yorkshore ditties and dialect; never again to hear his voice in songs of praise; and I for one do not know just how we are going to get along without him. We wanted him a little longer but knowing how frail his barque was for many years we must rejoice that he has safely reached

Port and given in his last manifesto. We must bow to the Perfect Will that called him to go Home, and look still to his dear companion left to minister for both now. She has the love, the sympathy and confidence that formerly was shared by both.

Lizbeth Hughes.

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The news has come of the home going of Mr. Heptonstall. It was not unexpected, but it was a shock just the same. All our life in Burma has been linked up to the life of Mr. and Mrs. Heptonstall. When we came to Burma in 1907, they welcomed us to Toungoo and for years we dropped in to their home or they dropped in to our home in that informal way friendship makes possible. He invited me to accompany them to their Karen Association the next spring after I arrived and it was a real treat to me. I saw how he had the deep interest of the Karens at heart and how he met with them and talked over with them their problems.

I often went to him with some of the new problems which I had and found him sympathetic and helpful. I always envied him his fine business training and ability. For a time while we were on furlough he looked after the work of our mission and I found his books models of neatness and precision when I returned. His business ability showed in the work of the school. His training as a printer was responsible for his development of the printing press and book bindery in his school. To this day those who took training there are working at those same presses and tables. His knowledge of music expressed itself in his training of a band which gave some very commendable programs.

One of the things which impressed me greatly at the time was the singing of the choir which he trained in his school and church. A reception or welcome program was given to us and I expected to listen to music in a tongue entirely unrecognizable to me, but to my surprise the choir rendered English songs which were entirely understandable. At the time it deeply impressed me.

Shortly after our arrival he notified me that I was expected to take my turn at preaching at the English service which met the first Sunday of each month and which he had been keeping up for some years alone. Later, when I had got into the swing of things, he informed me that the pastor of the English church had always been the Burman missionary. That service has been kept up all these years. Recently we had Mrs. Heptonstall with us in one of these services and only because of his weakness were we deprived of the pleasure of having him with us.

He was hospitality itself. He delighted to have friends come. Both he and Mrs. Heptonstall kept open house and no one ever seemed to catch them unprepared. The young men from the timber company often found advice and needed friendship in their home and always felt that they were most welcome. He would leave pressing work many times to talk with them when they came to him. His sincere friendliness made a large place for him in the hearts of others.

We shall all miss him, but we know that he has had a long life of useful service in Burma and the release from weakness and suffering was entirely in harmony with his own wishes.

L. B. Rogers.

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Taunggyi is mourning the loss of a highly respected and honoured resident and beloved friend in "Uncle Henry" Heptonstall, and the missionary family suffers another great loss in its ranks. How much we shall miss him! It is hard not to be selfish at such a time as this when so much reminds us of him, yet we must realize how unutterably incomparable

is his present estate with our Lord Jesus Christ. "With Christ," what a thrilling thought and how barely can our minds grasp the meaning! Uncle Henry is now in that joy after a full long life of service.

He will be missed in his home where so many sought him for help and advice, and as head of the hospitable home, enjoyed him as gracious host full of wit and life. We shall miss him in the new church which is so indebted to him for plans and means of building, and for the music which he made unto the Lord from his heart at the services.

Our loving sympathies go out to Aunt Bess who has given herself so faithfully and continuously to the care of his health which in recent years has been so frail.

Ruth and Harold Young.

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I will leave it to others to give the brief review of Mr. Heptonstall's life, who can do that much better than I, but I do wish to add a few personal items of appreciation. Just previous to my first hot season in Burma, there was laid upon me an exceedingly heavy burden of ill health and loss. I can never forget how the Heptonstalls in their characteristic whole-heartedness threw their Thandaung home open to me and surrounded me with friends and loving kindness. Through the years we have spent in Rangoon, Mr. Heptonstall has shown himself a keen observer and loyal friend, passing on a word of encouragement or appreciation when there was some hard task to face or one well done. I have greatly appreciated his friendship. Once when I was stopping there a few days, he put his miniature golf course into form for my particular benefit. While visiting him on the last Friday of his life, in a casual conversation he asserted his entire freedom of any dread of death. I never dreamed at that time it was so near. He also added — "and I don't want any gloomy note sounded at my funeral," which comment caused us both to smile out loud. In preparation for the service his wishes were strictly adhered to. The coffin and bearers were in white. The service a simple one was participated in by both missionary and Karen brethren. There was a note of Christian victory through it all. Mrs. Heptonstall was carried through this experience never losing her characteristic cheer and thoughtfulness of others. We shall miss our brother greatly, nevertheless the divine fitness of his passing is a blessed memory. He fell into a coma at about 2 o'c. Sunday afternoon and without pain or struggle, his breathing gradually grew fainter and fainter so that we were scarcely conscious when his spirit passed at 5-15. His face bore a serene expression. There were no traces of fear, but the smile of victory.

Field Secretary.

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Although we have been in Burma since February, 1920, I did not really come to know Mr. Heptonstall until six or seven years later. Since that time I came to know him fairly intimately and to hold him in high regard and deep affection.

As chairman of the American School Committee for several years, I had frequent occasion to consult him on property matters connected with the school, and in all such dealings I was greatly impressed with his practical mind, and found his advice most practical and valuable.

We spent most of the hot seasons since 1927 in Taunggyi, and made frequent visits to the hospitable Heptonstall home. Besides, on several occasions I had the privilege to stay in that home. During these visits I came to know other sides of Mr. Heptonstall's personality, his musical and artistic nature. It was a joy to hear him at the piano or organ; he showed more than technical ability;

one felt that he was expressing his very soul in the music he played and in the way he played it. There were other touches about his home and workshop that revealed his artistic genius, his appreciation of beautiful pictures and flowers, and his artistic craft on his little printing press. Seeing these manifestations of his temperament and ability one could not help but be convinced that Mr. Heptonstall could have excelled along these lines, certainly in the field of music, had he chosen to specialize in any of these. He chose, instead, to dedicate all these talents to a higher purpose than mere individual success and thereby greatly enriched his service to his fellowmen, as a minister of Christ.

But Mr. Heptonstall was more than a practical man with the soul of an artist. He was a friend. I have felt richly rewarded to have known him as friend and to feel that he admitted me into his friendship. I am sure that this has been the experience of many others. There was nothing ostentatious about the manifestation of his friendship. Like in all other things, he was quiet and dignified. He was frank but kindly; one felt that he was thoroughly genuine in his friendship. It was a rich reward to know him in the intimate moments of friendly chats and to enjoy his quiet and refined humour. It seemed so easy for some of us younger men to come to call him "Uncle Henry" and a real joy to know that he did not resent it. Above all, Mr. Heptonstall was a gentleman in the truest sense of the word, under all circumstances and with all men. One could not imagine him doing an unkind act or knowingly wounding the feelings of others, even if his convictions made him differ with them. He was not only a man of God; he was Christ's gentleman.

We thank God for the life of Mr. Heptonstall; our hearts go out in sympathy and love to his life companion, our "Aunt Bess;" in the beautiful comradeship of their life, they have shown us what a true Christian home can be like.

Geo. D. Josif.

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Another of our high souls has gone Home. How enriched are we who knew him! His place now physically empty is filled in spirit. We see him at the church organ, his little black cap atop his head, playing the old hymns with a feeling born of deep acquaintance. We see him bending over his type, printer's stick in hand, composing Christmas greetings, letter heads, programs, — composing for others. There he is at the Heho railway station, waiting. He always met us when we returned home. We see him at the head of the table, eating little, but adding much by his presence, his stories with the English accent, and his poems in the Yorkshire dialect. There he is in the rose garden, wandering from bush to bush, seeking a bud for a loved one's birthday present.

Give thanks, O heart, for the high souls
That point us to the deathless goals —
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armed seers,
And heroes called to mortal years —
Souls that have built our faith in man,
And lit the ages as they ran.

— *Edwin Markham.*

Chet and Margaret Chartrand.

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Appreciation

How can I begin to thank you all for the way you have "strengthened my hand in God" as I went through what must ever be one of the hardest things for a wife to meet, parting with her life-long partner. For forty years I have been blessed with his wise counsel and capable guiding hand. It is difficult to go on without it, to know that I cannot again talk

things over with him, the doing of which has been so a part of my life, especially in these later years. With your telegrams and your letters and the Bible verses you have sent me, no two alike, you have helped me to realize that I am not going on alone, nor without wise counsel and a guiding hand, all are within easy reach of prayer. I thank you from the depths of a grateful heart.

If each knew that the parting was not far distant, and that when we left Taunggyi on the 3rd December, we might never again return to our comfortable happy home together, each locked it up in the inner recesses of the heart and never spoke of it to the other. To the last day we planned on returning as early as possible. Yet as I look back over those last three weeks in Rangoon I realize that in all he advised me to do, he was facing the fact that he was about to leave me, which was his only regret. He often spoke approvingly of the statement of Moses in the Psalms that the years beyond three score and ten were apt to be "labour and sorrow" yet because he could still be useful he was willing to endure the ills of life to which in recent years he was subject. He told me that during his serious illness last February, he nearly prayed, "Lord now lettest thou thy servant depart in peace," so weary was he of the struggle. Yet his mind remained keen and clear to the last and his counsel during this trying year, when I have had unusual difficulties to face, has been of inestimable value.

I had always hoped that Henry might be spared a long illness and this was graciously permitted. He was taken ill in Toungoo and regretted that he was unable to do all he had hoped to, yet thoroughly enjoyed all in which he was able to participate. The day we reached Rangoon he spent largely in Mrs. Seagrave's car doing all he had planned, going to the Bank, The Mission Press, and other places including a call at the Office of the American Consul, whose gracious attitude seemed to wipe out all of his previous desire to change his citizenship and revert to a Britisher, which he was.

On Tuesday, he was so much weaker that I persuaded him to let me plan for his going into hospital for Blood Transfusion which on previous occasions had proved so beneficial. Just when the need arose, Mr. Hobbs appeared from Henzada and offered himself as donor, which offer was gratefully accepted and it was done. I had had great hopes of the efficacy of this but my hopes were not realized.

He was so happy to be at Mrs. Seagrave's again and spoke often of his satisfaction at being there. From his seat at the window he could watch the aeroplanes fly overhead, he did jig-saw puzzles and wrote letters home. Yet all the time I could definitely feel a loss of strength.

Early Christmas morning he asked me if it would not be possible for him to go out to the piano on the verandah and play the Yorkshire Christmas Hymn," Christians Awake." I felt it would be unwise yet seeing how much his heart was set on not omitting this life-long practice, I consulted Mrs. Seagrave and finding that she had a baby organ, we set it up beside his bed, helped him into a chair, and stood around him while he played it through. He thanked all profusely for making it possible. Later in the morning Th'ra Chit Maung came to say, "good bye" as he was sailing for Madras and prayed at the bedside so beautifully. Henry was equally grateful for that.

He spent most of Christmas Day in his window seat, opening gifts, enjoying cards, and listening to all the welcome letters that came. When I was assisting him to walk, he fainted and I thought his life was going out then, but he rallied.

I had asked Dr. Henderson to come down and he arrived on Sunday morning. I shall always be grateful for that for the two were such old and tried friends and his coming greatly helped us both. They talked freely together. It was not till 2 that we noticed a decided change for the worse and I sent for Dr. Henderson at Judson College. By the time he arrived there was only semi-consciousness but an injection gave easier breathing and at 5-15 life on earth came to an end with the same quiet unobtrusiveness as the life he has lived.

The Karens took charge of arrangements immediately following and when they learned that I would like things to be as they were for Mr. Seagrave, they spared no pains. His face took on so serene and natural an expression, that it seemed as if he must be enjoying the service that they conducted on the big veranda as perhaps he was. They conducted it all in a dignified and beautiful manner. When 9 o'c. came they urged us missionaries going to bed while they took turns watching all night. No talking, just quietly standing by.

Dr. Chaney took charge of the sending of telegrams and of all the arrangements for the funeral and did it all so efficiently as to have earned my everlasting gratitude. A number of Toungoo Karens were able to catch the early morning train down and were able to be present. The choir singing put iron into my soul, the flowers were wonderfully beautiful and in such profusion. Those who took part in the church service did it with such feeling and love, the prayers seemed to carry me up to the throne of God and it is with a feeling almost akin to joy that I think of leaving all that was mortal of my dear one in that sacred enclosure with three generations of Vintons and alongside his life-long friend, Mr. Seagrave.

Elizabeth M. Heptonstall.

Our Burman Mission Field Staff

I purpose to review the situation of our Mission personnel with regard to the Burman, Karen and other field Staffs. This is the first contribution and concerns our Burman Mission in this issue of the NEWS. Others will follow in later issues of the NEWS.

This review of the General Board Staff covers fifteen stations, not including Myingyan and Mogok, and counting Thonze-Zigon as one station. Dr. Josif and Mr. Hackett are not included in the review for their full time is in educational work. The Burman and English Seminaries together might be counted as the sixteenth unit for our consideration.

At present there are five stations vacant so far as regular evangelistic staff is concerned. By 1940 there will be four more regular station men retired from the present list, which will leave nine out of the fifteen stations without an evangelistic missionary, unless we secure reinforcements. Can we expect to receive more than two families for the Burman evangelistic work, for there are other needs which must be met also? Even that makes us face a situation which compels us to combine stations in order to furnish one evangelistic worker for two or more stations. If we could secure one more family for Upper Burma and an evangelistic family for Rangoon-Pyapon field, then by a series of combinations we might condense our Burman work as follows:

We still hope a missionary-pastor will be available for the Maymyo English Church to co-operate with the Burman station work there.

1. One new family for Upper Burma to co-operate with Mandalay, Meiktila, Sagaing and Myingyan.
2. Pyinmana.
3. Combine Toungoo and Pegu.
4. Combine Thonze-Zigon and Prome.

5. Combine Bassein and Henzada.
6. Combine Rangoon and Pyapon.
7. Moulmein. Burman and Mon work already combined.
8. Tavoy.
9. Seminaries. Dr. Wiatt and Mr. Dyer are both due to take furlough in 1940.

The above suggestions will give us something to think about in connection with our provision for the Burman work.

Field Secretary.

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Pyinmana

Christmas is, of course the center of December activities. Boxes from home, greetings from everywhere, celebrations and parties in every school, make it a busy and happy time. At Pyinmana three events stand out: At the Agricultural School Christmas program and party for the students, staff, and workmen and their families, we fill two hundred bags for students and children, and they are all used. The workmen and staff receive blankets or other useful gifts. These are much appreciated these cold nights. The students get belts, handkerchiefs, pencils or knives from the Christmas boxes. The program is the old familiar Christmas story, read from the Bible and dramatized. The High School hold their usual Christmas party, with each class taking part, and the usual exchange of gifts and giving out of sweets. The prettiest party of all is the one for all children under 12 from Christian homes. There were 102 who received gifts from the Christmas boxes this year. The party was held on Case's lawn, where a small evergreen tree was decorated with tinsil and colored balls, making an attractive spot of color. We were a bit downcast over the loss of much of our Christmas mail when a mail train was burned in India, and are still wondering what there might have been for us in that particular mail. A few days before Christmas an accident occurred which had us very anxious for a while. A flying hammer caught Arthur Smith directly in the eye, and it looked pretty serious for a few days. But by Christmas day we were assured that no permanent injury had been done, and that added to the real joy in our hearts as we sat down, fifteen strong, to the well-laden table made lovely with soft candle light, at the Cummings home.

Over the Christmas week end two groups of students went on evangelistic trips to various villages some distance away. One group with Saya Ba Ahn and U Nge, our travelling evangelist, went to visit a group of Karen villages in the Hills where La La Po, one of our graduates is supported by our Station Evangelistic Committee. He has a garden, teaches a small school, holds S. S. Classes, preaches the word and gives a good witness. While there they baptised a village headman and they report many others near the Kingdom.

Another group led by Saya Ba Gywe went to some Chin villages in the Hills along the river to the west of Pyinmana. They report a fine welcome and many eager to hear the gospel.

On New Year's Day the faithful witness of teachers and Christian Students resulted in the baptism of six students from the Agricultural School — three Kachins, one Chin, two Karens — and two Karen girl students from the High School. The two girls and three of the boys were from Christian homes, and two of the Kachins and one of the Chins were animists with no Christian training before they came here.

The most important occasion of the whole season was the entertainment of the Aungbinle Association of Burmese churches of Upper Burma. Nearly every Church sent representatives. There were between eighty and a hundred delegates and speakers and visitors, including three mission-

aries, from outside. The meetings were fairly well attended, and there was a good interest in the program. The work of our Christian Schools and teachers received considerable discussion, showing a general feeling that Christian teachers should take an active interest in evangelistic work and services and show a good example in attendence and support of Christian meetings. It was a bit distressing to hear a note sounded by some of our younger school men that as the teachers job was teaching he should not be expected to carry any special responsibility for evangelization either in the school or in the community.

The local arrangements and entertainment were carried through under the leadership of Saya Ba of the High School, who deserves special praise for the effectiveness with which the plans were carried out.

We were honored during Christmas week by a visit from Dr. Andrus and his Economics Class from Judson college. They put on a concert while here which was much enjoyed.

May we urge again that all missionaries search out likely boys to send to us next May, when our Agricultural school re-opens.

The Pyinmana Missionaries.

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Maymyo

With the approach of *Christmas* we realize afresh that all time centres in Christ; that He is the key to history and to the meaning of life for us. If He had not come into the world, there would have been no Christmas, no Calvary, no Resurrection, no Church, no New Testament, no Gospel, and we would have been in appalling darkness in regard to the Fatherhood of God and redemption and the life-beyond! Let us, therefore, receive Him anew with wholehearted joy as our Saviour, our all-sufficient Mediator, and our God. Let us, furthermore, re-consecrate ourselves to *His Glorious Service,* to make Him known to the peoples of Burma, with the deepseated conviction that everyone has the inalienable right to *know Him.* Truly *"To know Him is to love Him,"* for who can know Him in His person, His mission, His character, His teachings, His works, His voluntary atoning death, His resurrection, and His gift of eternal life, and the Holy Spirit to dwell within the soul forever, without *loving Him?*

Saya Jonah, our Telugu Evangelist, left this station in November, 1936, to become an itinerating Christian Sadhu. Saya Maung Tin, the pastor at Hsipaw, has won the trust and loyalty of the members and, despite much preliminary illness in his family, is devoting himself earnestly to developing the work of Christ's kingdom there.

The work at Lashio, under Pastor William, and the work at Namtu, under the pastoral care of Thara Spurgeon, are not only being maintained but are progressing. It was my privilege to conduct Divine service at St. David's (Church of England), on Sunday, December 13. There was almost a capacity-house. The Baptist choir rendered an anthem with ability and soulful expression; Mrs. McGregor sang, with interpretative power and feeling, that beautiful solo, "Rock or Ages." On the following Wednesday evening, a combined social and devotional meeting was held at the Immanuel Baptist Church, there, with an attendance of about one hundred, including a number of European friends who repeatedly give expression to their genuine interest in our efforts to build up the kingdom of God in Namtu. It would be futile for me to seek to adequately write of the kindnesses shown to me during my five days stay at Namtu, including that of three friends who placed their motor-cars at my disposal, at different times, to assist me in my visita-

tion. Such courtesies go far to sweeten life and to refresh one's spirit.

At Kyaukme, Hsipaw, and Namtu, it was a joy to meet Christians in their several homes and places of occupation, and to converse with them on matters of practical moment and unite with them in prayer.

Now that Dr. McGuire is no longer at Maymyo, to take charge of the English-speaking Church, when I am on tour, Major Brookes, retired Civil Surgeon, gladly and efficiently takes a general oversight of said church and its manifold interests whenever I am absent from the Station. For this invaluable co-operation I am deeply grateful.

During 1936 we have been praying for one hundred new members. Thus far, to December 18th, there have been about 85 baptisms of Burmese, Indian, Chin, Kachin, Karen, and Anglo-Burmans. The Karens and Chins and Kachins, are from the Native Infantry Regiment, called the "Burma Rifles" who have their own Karen and Kachin Baptist Chaplains.

To all readers who have assisted us during the year, by their prayers our grateful thanks are extended. May the New Year prove a year in which the eyes of the nations shall be opened wide to see that a world-wide brotherhood centered in *Christ Jesus* is the one and only solution of the world's present unrest and anxiety.

Ernest Grigg.

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Pwo Karen Mission, Bassein

It has been a long time since I have sent any reports to the NEWS but I do want to tell you of a recent trip which I made to the jungle.

It was on November 27th morning, that I started the engine in my launch "Jean" and headed for Wakema Township. I drew up at Myaungmya to take on board our pastor, Sra Po Daik, there, but found he had already gone to the Wakema side. Some of the Myaungmya elders came aboard and we once again headed for Wakema Townhsip. Actually my destination was Kyaungsu, a Pwo village some miles north of Wakema.

In the afternoon, at about 3-30, I drew up at our Pwo Christian village of Thayagone where I found Sra Po Daik and his good wife waiting for me. The tide was against us and so they persuaded me to wait over till 9 p.m. at which time we set out for Kyaungsu village.

It was nearly full moon and I enjoyed the night trip especially the first two hours. The choirs from Thayagone and its sister village, Kanthagone, were going with us, so I took their two boats in tow. I had to slow down my speed for had I gone at full speed, I am sure their boats would have nose-dived and spilt the occupants into the water.

At about 11 p.m. we arrived at the mouth of a little creek and after entering this creek I had my hands full for nearly an hour. I could not see which way the creek turned at times and the shadows were often very deceiving, but at mid-night the Karen who was our guide, said we could go no further, so I anchored in mid-stream which was about ten feet from either bank. When the tide went out no water was left in the creek at all.

Right there my launch remained until the afternoon of the 30th of November. Kyaungsu was close at hand. It is about two miles from the only Pwo Christian village in that vicinity. It was my first visit and it was a memorable one also. All day Saturday was spent in preparations for baptizing the more than one hundred who had asked for baptism. Saturday night a concert was held and a huge crowd gathered in the mandat which had been erected specially for these meetings.

On Sunday morning, at 10-30, I preached to a large group on "The

Meaning of Discipleship" after which we all went to the little creek for the baptismal services. It was a moving sight to see eighty-four candidates go down into the water two by two and be baptized. About thirty of the number who had given their names could not leave their houses, but eighty-four is a large group and they will form a church there at once. These people have cut loose from Buddhism completely and the probability is that this whole section will embrace Christainity.

I was stirred to the very foundation of my soul at the possibilities before us in this section. After the baptismal service we all gathered in the mandat again and observed the Lord's Supper. They are poor, in fact they live from hand to mouth, but this is the common thing among our Karens to-day. They have almost all of them lost their land and are destitute.

These changed conditions among our Karens call for immediate action on our part as a Mission. Are we going to desert our Christian Karens in this time of distress and need?

I then visited many of our churches in the southern field and on each occasion I gathered the church members together and spoke to them. It was one of the happiest and saddest visits I have ever made. The little children of the villages followed me everywhere I went. I chased them, played with them and best of all talked with them until I was profoundly happy; but when I thought of their future, my happiness was changed to sorrow. They do not know their condition and it is well they do not. They eat their little rice daily and take it for granted that they are sharing the common experiences of children everywhere.

What we need to-day is a common mission policy to help the children in our villages. Jesus said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the Kingdom of Heaven."

Chas. R. Conrad.

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Mon Work

Early in the month word came in that the roof had been burned off the vernacular school supported by the Moulmein Burman Home Mission Committee at Mayangon village. This occurred on the night before the Thaton District School Board had to take action on the Commissioner's orders to pay back salary of the teacher over a period of a year under which the irregular dis-registration of the school had been under review. After a hot and dusty trip up to Mayangon, I found Sayama Ma Mya Yi carrying on classes under the building for the top was open to the blazing sun. The thatch was mostly burned away as were the roof timbers and some of the flooring. A broken bottle containing kerosene was found underneath the stairs and the bamboos supporting that section gave off the odour of kerosene but we did not need this evidence to prove that someone had set fire to the building. Just whom it was we shall not know in all probability though we are sure it was an attempt to break up the school. A friendly Buddhist neighbour had risen shortly after midnight to prepare to do some carting and saw the roof in flames. He set up an alarm and soon people came running with tins. Men climbed up under the burning roof to throw off the thatch and the Sayama carried away from under the burning roof all the school records and text books. Next morning she called the pupils together to clear up the wreckage and to make bamboo benches under the school building. Each household contributed bamboos and have promised to help rebuild the roof as soon as reaping of the paddy is finished. The undaunted way in which the Sayama has carried on has won the admiration and friend-

ship of many Buddhist households which had formerly been aloof to all advances of friendship.

Christmas week brought a round of celebrations which were both happy and inspiring. Beside the usual fine celebrations of the schools, the Mon Church with the help of the nurses presented a very worshipful pageant on Christmas Eve. Although we retired early so that we would be ready for the children's first Christmas tree, carollers kept us awake most of the night. But even a restless night could not mar the joy of seeing the tree all lit up with small lights and loaded with small bundles and the exuberant joy of Roger, Wesley and John. Christmas service at the English Church brought us a fine message from Mr. Weeks and in the evening the Moulmein circle were entertained at their home to a real Christmas feast in honour of Miss Prince.

Our Mon Christians have held their usual Christmas celebrations in the various centers and have decided to continue the spirit of Christmas by conducting a vacation school in a center where there has been an encouraging response. Soon we shall be off to the Heinze Basin for the Mon Association and the Bible Study Class and the dedication of a new church which the people of Singu have built themselves. So we begin a new year rich in opportunity and we trust that all will strive to make it fruitful.

Roger Cummings.

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A Letter

We are in the midst of winter today with a cold rainy wind driving along which bids fair to turn to snow. We have had a lovely winter so far and have had very little cold weather. The grass is still green although we have had several fairly hard frosts and one night of sleet.

Bill is at work in a good job. Herbert busy in college doing a lot of broadcasting and writing his school programs for the radio. Paul in school just across the way and doing well, having been put ahead a grade. Earl is in kindergarten and doing well. Mrs. Hackett keeps pretty busy as she has to take many of my jobs off my hands. Have not picked up very fast and am going to New Orleans to hospital next month. They say they have the best folks in the country on chronic amoebic.

Business seems to be much better just now but the various pressure groups are only biding their time to get out of Government and everybody else all they can and give as little as they can. I think someone is riding for a fall and it will come before very long. If these groups don't fall then the rest of us will. The whole relief, W. P. A. and other alphabetical situations are almost nauseating in their building up of a group of spineless, "gimme" folks all over the country.

Wishing you the best of Christmas seasons,

P R. Hackett.

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Lisu Work

Christmas entertainments were held with great success in the two centres of Lisu work which we have on this field, namely, in the village of Kyaukpon, where we have a small school and also Ywathit, near Bernardmyo, where there is no school, but where Saya Zaw Sa has been located for some time. One encouraging feature this year, was that the people of Kyaukpon themselves provided the food, for a large number of non-Christians who came from several nearby villages. At Ywathit the entertainment also was provided free for a multitude who gathered there, but in that case, the expense was borne mainly by Karen and Burmese friends in the town of Mogok.

At these Christmas entertainments, which have been held every year since we came to Mogok, the children

of the Christian families are always made very happy by the distribution of little gifts from America. There was a large consignment this year of inexpensive, but very appropriate and well-chosen little presents, sent by "Mother King" — Mrs. S. Anna King, of Johnstown, New York — who is so well known to many of our missionaries. These gifts were hung on the Christmas tree at each entertainment, and then given out in traditional fashion to the children, who had been eagerly awaiting this ceremony for weeks past. There were enough of these toys and other gifts, also, to supply the Christmas entertainment in the Kachin village of Pandap, where there is a school, and a flourishing work which Mr. Sword has asked me to look after temporarily.

Referring again to the Lisu village of Kyaukpon, we may say that the interest in that region is growing. We have a bright young teacher in the school there, who is keen on his work. Lisus in several of the surrounding non-Christian villages, have signified a desire to "enter the Christian religion," as the expression is. Some of them want their children to attend the little school at Kyaukpon, but a difficulty arises therewith, as the mission cannot provide free board for these children from other villages. In fact, the principle of self-help needs to be emphasized here just as in other parts of Burma.

In the Bernardmyo region, Saya Zaw Sa is having good success in his work, although at present he is not reporting additions. Saya Zaw Sa has started a large agricultural work there, which I cannot describe in this article, as I have taken up a good deal of space already. The principal point to be noted about that work, however, is that it is carried on without any money from America. Saya Zaw Sa has so far financed the work himself, in addition to raising his own salary, in one way or another.

It seems to me that this is the way the Lisu work should be developed. Instead of bringing teachers and preachers of other races, at great expense from other parts of Burma, we should train and develop Lisu leaders *from the very start.* We have one Lisu boy in the Agricultural Institute at Pyinmana, and he is making good, under the very wise and helpful direction of the missionaries there. We are hoping to send other boys there in the future. Furthermore, instead of starting a large and ambitious agricultural or industrial work among the Lisus, with the investment of a great sum of American money, either in the form of regular appropriations or specifics, we should develop the work gradually, using for the most part, only such funds as can be raised here on the field, or anyway, among friends of the work in Burma. Saya Zaw Sa has an especial gift for that — getting Burmese, Karen, and Kachin friends in various places in Burma, to contribute to the work among the Lisus.

Could one of the Karen Missionaries tell us of a young Karen man with some musical ability, who would be willing to come up here for two months or so, during the hot season, presumably, and give the Lisu Christians instruction in singing? I fear I could not offer anything for this work, except travel expenses, board here, and perhaps a small honorarium at the end of the season. Here is a chance for real volunteer service among those who very much need help, and who will be found to respond eagerly to such help. Perhaps some member of the Oxford Group would be willing to make this contribution of service where it is so much needed. The Lisus are naturally very good singers, but they need training, and I am far from competent to give it to them.

A. C. Hanna.

Pwo Karen

The Pwo Karen Bible Training School has completed its second year of existence. It has been my lot to be associated nominally with the school management. Some really notable accomplishments in spite of inexperience on the part of those in charge are already evident. From the beginning the venture has been severely circumscribed financially. But the Pwo Karen elders were early led to adopt the principle of cutting the garment to fit the cloth. Accordingly our plan has been to close school as early as necessary after the harvest thus avoiding running expenses in excess of contributions from the Pwo Karens of Burma. Nothing is received from Mission sources toward actual cost of teachers' salaries, food and running expenses of this boarding school of some forty pupils. Pupils have served for the whole vacation as Daily Vacation school teachers, mother tongue teachers and evangelists.

It may be pointed out that while the Pwo Karen response to the Gospel Message has resulted in the highest numerical increase in membership for any separate Mission during recent years, the constituency is comparatively small. Further it is composed almost entirely of cultivators, there being a very small minority of trained or professional workers engaged in salaried positions. With 4000 new converts in recent years the need for leadership training is tremendous and the financial means most limited. Nevertheless the morale of the group is such that the united will to maintain instruction in the mother tongue is sufficient to overcome really great obstacles. Already several have gone out of the School to labour directly for the Lord. This years class of two only to be graduated represents first fruits and next year the first graduating class from the full three-year course in this school will be representative of the whole of Burma. It will also be a signal accomplishment illustrating what can be done by even a small group of Christians when they are fired with a Godly determination to found an institution where the whole Bible shall be taught in the vernacular most essential to the needs.

One very helpful lesson learned from adversity has been that pupils compelled to take up practical field work for more than three months of the school year grow rapidly in ability to learn and in capacity to understand the problems of their chosen calling. In December I left Maubin by bicycle visiting churches along the twenty-five mile route, before taking an Irrawaddy boat which put me down at the road head in Twante, Hanthawaddy district. From Tawa another twenty miles brought me to the very heart of Pwo concentration in this area. Although the first Pwo Karen church to be formed in the lower delta was on the edge of this area there has never been a really concerted attempt to invest the whole region. Interior villages where only Pwo Karen is spoken have been traversed by means of cycle which to my best knowledge have never been touched. Therefore it was with great anticipation that I left Kungyangon and the only stretch of macadam road encountered in the 150 miles of my tour.

About four miles inland in the heart of this almost unworked area at the village of Sukala an influential man and his wife have permitted a school to be formed under their house. Miss Pound was instrumental in paving the way since she stayed for several weeks at this house just prior to her retirement. But as yet there is not one baptised convert in the whole village of nearly 100 houses. Beyond Sukala in every direction are similar villages many of which have never heard the Gospel story. Thus when (a year ago) I presented the Pwo Karen Bible

Training School with a map of the area and suggested that this become their special 'project' I had looked forward to the time when the pupils should begin to invest the area with organized work. During the past rains an enthusiastic school in Pwo Karen and Burmese was held under one of the finest Pwo Karen girls from Bassein. The whole Bible Training School visited Sukala on the 12th of December.

Although at the very height of harvest when all hands are busy, attendence was quite good at the evening meetings. More important at this juncture the boys and girls had a chance to make a beginning. All of the members of the first year class took part. For many it was their initial attempt among non-Christians. In fact some of these Christian Pwo Karens had never been in a non-Christian Pwo Karen village in all their experience. We visited from house to house on two afternoons where a ready reception was accorded us. In simple straight forward conversation members sketched the cardinal points of the *Christ Way*, answered relevant and irrelevant questions and in general established firm good will. The group that I accompanied stumbled upon a house in which we found an old Pwo Karen, well beyond 90 years old, by her own story. Never before have I seen one who bore better indication of age. Blind and emaciate though she appeared, a few words with her established the fact that she had exceptional keeness of mind. As a quasi-Buddhist nun dressed in ragged brown she was accustomed to wander from village to village often covering many miles when she found a group that she could travel with. In her youth she had come into indirect contact with Christ, but for lack of clear contact with the Gospel had drifted into her present role. So keen was her interest in all of life that she converses animatedly about people mutually known and the inevitable line of relationship equally mutual. But when the life of Christ was recounted she fairly leaped at the implications for herself. In toothless attention she literally hung upon the words of these young workers showing most remarkable grasp of their meaning. Before the second group left her she had asked for baptism and promised to listen if only there was someone to read to her. So genuine was her intention that it tore our hearts to leave the village without any established converts but of course until there is a nucleus of intelligent converts our very work hangs in the balance. Thank God that He has promised that the "poor shall have the Gospel preached unto them."

E. T. Fletcher.

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Toungoo

We hereby give our missionary friends notice that it is now impossible for you to fail to drop in on us on your way up country on the ground that you do not know where we live. We now have a petrol pump in Toungoo and it is just across the road from our home. Turn in for petrol and then drive right across the road into our gate and we'll be glad to see you. This is the last pump until you get to Yamethin, so you had better buy all you can carry here.

The month has been a full one in many ways. Many signs of interest have developed in different parts of the field. Younger workers make a difference in the way the work is pushed.

The first of the month Joe Smith came to our field and visited Kelinseik, where we have had a great deal of interest since the last D. V. B. S. and bringing with him a teacher and eight boys, gave a varied and interesting program which got hold of the people. Then he preached for us on the first Sunday in our English

service and gave us a good sermon.

For nearly a week I was laid up with dysentery, which I greatly resented as there was so much work to do. Then the next I had an attack of bronchitis. One has no time for these pastimes at this time of the year when there is so much to do.

Our Christmas exercises this year took us north forty-two miles and south thirty-two miles. We had eight different programs and were expected to be present at all of them. From the school exercises in Toungoo on the 23rd, a number went twenty-two miles to Kelinseik for exercises that evening. Five were baptized which make twelve as a result of our D. V. B. S. there this last hot season. We also had a special service on Thursday morning and one man, baptized years ago in Toungoo while attending our school, who has backslidden came to see me and seemed much inclined to return to the fold. I told him we were hoping for his return and he asked me to keep on hoping About 125 attended the exercises in this village and a man and his wife told me they were seriously thinking of becoming Christians.

From Kelinseik we returned to Toungoo and went on to Pyu, thirty-two miles south, for the evening service. A good program was rendered and about 150 people gathered to enjoy it. Back home that night made a day of 108 miles by car and some distance through the jungles on foot. On Christmas day I went south by bus nine miles and then on foot about six miles to Thayagon where we have a church and school, stopping on the way to visit a small group of Christians and encourage them. About 150 gathered that night to the Christmas tree and program. Real good fellowship is always had at this village. I received fifty-four eggs, most of them good and only one of them having a chicken in it. They do rob the nests for the missionary. I often wonder why they give such eggs when they know that we cannot use them, but think it must be that it saves their face even though their gift later is found to lack the elements of suitability and usefulness.

On Saturday we left for Gyobintha, walking the three or four miles through the fields. Here after breakfast, we had another program and about 100 in attendance. More eggs and Chinese potatoes. Also sugar cane. Then we left at once for home, six miles away, by cart and reached home tired and dusty.

Sunday we went to the northernmost limit of our fields and had a bus load of fourteen who helped to make a good time of it and encourage the few Christians we have there. There are some here who are very near the kingdom and we are hoping they may come out before long. A lovely ride home by the light of a nearly full moon, so bright that much of the way the driver turned off his lights, completed the day and found us ready for a good night's rest.

Monday night was the best of all the jungle programs. Yeshan-gale is thirty miles to the south and about two miles back through the fields. We have a school of sixty-five children and they gave a fine program. Two of the teachers were presented with certificates as cub masters. Several dramas, including the Nativity, were given by the pupils. About 225 people were in attendance and stayed well to the end. This ended our Christmas programs and we feel that they were well worth while. I had some talk with one man who told me that he believed in God and Christ, but is holding back from baptism. Others there are hesitating. We need decisions and hope to see them soon.

These trips to the jungle gave me the opportunity I have wanted for a long time to talk with one of our Seventh Standard girls, who has stood at the head of her class in every subject for the past three years. We had

three baptisms at Thayagon and in talking with her about it I told her how we had been praying for her and how much we wished she would become a Christian. She confessed that she wanted to be one and finally definitely told me that she would accept Christ as her Saviour. We are happy over this decision.

The Watch Night Service is the last event of the year with us. A year ago we had about seventy-five of all races. The service began at nine o'clock with a Burmese prayer meeting for an hour. For an hour and a half we had social hour with games, music and refreshments and then I took the last half hour with a service in English. Some who have the radio and might have got such good programs on it came to this service. We feel that it really has a place in the service we are trying to do here.

L. B. Rogers.

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Thonze — Burman

December has been a very busy month for us as usual. First there is the preparation for Christmas. Then there is Christmas. Then there is the resting up after Christmas. We have not come to the last part of it yet. We have had seven Christmasses so far and have three to have yet. The last one will be the 17th of January. No roads till then. The late paddy isn't cut yet. Even then the roads are almost too bad for words. What fine times we have had. Outside of Okkan and Thonze, we have had *village parties* with practically the whole village there. How hungry they were for the Gospel! Three or four told the story of the birth and life of Christ up to His baptism, and then His message of Good News was proclaimed. At two villages where a good part of the audience was Christian, they were urged to take the Christmas message to their neighbors even as it had been taken to them. The result was that they are uniting with another village and are going to have a tri-village evangelistic meeting all day on New Years day. Judging by the past, most of them will be there with choirs and people to testify and a great number of non-Christians to hear the messages. Over a thousand have heard already at the Christmas services. There is something about a Christmas service that get folks in the mood of listening. We have had only two baptisms, but there will be more at the other three meetings still to be held and some at the New Year Meeting, one of them a very influential man for whom we have been working for about three years. When he fell ill with what he thought was a contagious disease, and only the Christians went to do for him and pray for him, he began to realize that there was something good in this new religion that made its followers different.

We think we did not lose anything any more valuable than letters and papers and magazines in the mail van fire in India. We heard from all our "quins" this week, full of Thanksgiving and afterwards.

We are starting to begin to think about getting ready to go to U. S. A. Have bought two packing cases and have a thin layer in the bottom of one packed. (May unpack it again). Have a six-year-old car to sell. It has done 53101 miles to date, hand driven mostly by the owner. The engine purrs along nicely. Doesn't leak any oil nor use much. There are a few squeaks in the car and a rattle or two for the baby if we had one. We are asking Rs. 1,001 for it, (so the price will be over a thousand). But any unreasonable offer will be sympathetically considered, unless whoever comes here wants it. It has a semi-dustproof trunk at the rear. It has a double set of tools and wrenches and two tow lines which I never had to use but once. My, I felt cheap! First time I ever had a

"pull" with anybody. Has two sets of cushion covers. (One set is about worn out). The horn goes and makes things go. On the whole, it is not much for looks, but it feels all right. All enquiries nicely answered.

Then we have an Icy Ball with a Phoebus stove to heat it. We'd like to have Rs. 101 for it, but don't offer us a hundred if you don't want it. Then we have a lot of other stuff I don't think any body else would want. Even we don't want some of it. Any body interested in tools might write. Some of them are American and going cheap. An American Singer sewing machine is cheap at sixty, but like the prune, it has wrinkles every place. (Made of three-ply wood that hasn't withstood the rains very well). Sews all right, and sews a lot these days.

J. T. Latta.

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Christmas in the Jungle

This Christmas has been different from any we have had before — in America or in Burma. Our going out into the jungle to the villages has made Christmas an entirely different experience in so many ways. Also, our Christmas is not only one day long but has extended over a period of two weeks; and it seems that every village we visited within that time had made different and varied programs in celebration of the Great Day. It was indeed a joy to share in such remembrance of our Master's coming into the world.

In going to the different places we used all kinds of transportation. In going to the north part of the Henzada District we went by means of the train. And how fast it did go! It took one entire morning, from 7 o'clock to 12-15, to go a distance of less than 70 miles. About the middle of December they changed the schedule of the running due to the large shipments of paddy to Rangoon and other places; so, more time has been provided for that. But they never were fast. When going to places west and south of Henzada we travelled in "Old Faithful" which takes us to any place where there is a road wide enough for a motor car to go on. My! but it seems odd to one who has not been away from America so long not to see a gas station at every corner or cross-road. We have experienced that it is best to fill up before leaving. One particular village I rode a bicycle for the first time out in the jungle. It is just the trick for going about to those places which are away from the train line or motor car roads. Also, when we went to another village which is across the Irrawaddy we had to go part of the way by ferry boat. Then we walked three and a half to four miles across the paddy fields. Fortunately it was cloudy that day and was not so hot.

Every place we went to had a warm welcome for us when we arrived. I do wish you might have been with us in these different places. Everyone seemed so happy; even though they do not possess much in property, money, or clothes — everyone was radiant as we sat together on the floor of a school, a home, or on the ground under a bamboo roof erected specially for the occasion. It seemed as though we were drawn close together into a magic circle to listen to a story the whole world has come to love. A story of a Child who has shown us all how to give. Young and old, Occidental and Oriental, humble and proud, we gathered to sing the Christmas hymns of praise and joy, to pray for a world of peace, goodwill and love and to listen to those hallowed words of Matthew: "now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem....." Also, I wish you might have seen the expressions on the faces of the children, and how their eyes sparkled when they saw the toys I had brought for them. Or, I better

say: when I told them that many people in America had sent them. To think that they came from America made them all the more valuable and cherished. This was the first time that I ever attempted to make any kind of an extemporaneous speech in Burmese. It was short but I did manage to tell in short phrase the meaning of Christmas, why the gifts were being given to them, who sent them, and how happy everyone in all the world is at Christmas time. Yes, they laughed at the way I spoke but they did understand the central idea. Also, this gave me encouragement to try it in all the villages we went to and so, "mama" and I, when asked to give our greetings of the Christmas season, said what we had to say in Burmese. However, this language is still "ket de" (difficult). And now as we think of these trips to the different villages, seeing those people who have come to love Jesus as their Lord and Master and those who are deeply interested in Him but have not yet taken the public stand in their village of being Christian too, and as we think of those children in all parts of the district who were made so happy with their small "American" gifts and bags of peanuts and jaggery candy, we couldn't but think of it as a warm fellowship which will stay in our memories — and in our characters — for a long, long time.

This Christmas has also been the first one we have had in our own home here in Burma. We truly had a great time with the Fletchers at Maubin last year, but this time we celebrated in our own home here in Hezada. Of course, the two schools here had their Christmas programs, before the closing for the holidays. Also, the young people of the Christian Endeavor Society presented an observance of Christmas through "The Christmas Candle Lighting" — a program in drama form which I worked out with the young people. It was most effective and beautiful in giving the Christmas message in a deep, reverent and worshipful atmosphere. Another evening that week we all went carrolling about the town, visiting those old people and shut-ins who never have the opportunity of coming to church. It did not seem to be carolling without snow on the ground, and without wearing heavy gloves, overcoats and toboggans. However, the clear, white moonlight on the ground made one think of snow a great deal. And then we could hear at times the jingle of bells of a passing gharry which reminded us of snow sleighs in America. After the tour, we had a grand ending here at the mission house with a bit to eat and music on the victrola. It truly has been an enjoyable and lively Christmas time for us. But being relatively new in the country I couldn't but notice the contrasts of Christmas here and Christmas in America: while the snow falls there and everything is covered white, trees and flowers are in bloom and everything is green here; while they go skiing and ice-skating, we played tennis or golf. Are we happy in Burma? Who could doubt that we are? But if you do, come and go with us on a tour into the jungle.

Cecile and Cecile Hobbs.

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Moulmein

December was a happy month for us. So many things must be passed over, that you may hear of Thra Joseph's trip to Kwee Lay away above Hlaingbwe. That has been an "arid, spot" for Christian teaching, there being not more than a hundred Christians in five or six places.

However, on the 24th December, a dozen carts from Kwee Lay had come to bring the guests and they were loaded with folks and good things to eat, presents and good cheer. For are they not to spend Christmas with Kwee Lay, where Thra Tha

Dwe lives? He is the pastor who has stayed and stayed. Neither adversity nor persecution, pain nor loss could drive him from his duty. Now, late in life, he is reaping his rich, if belated harvest.

The long, hot trip took all day, but in the evening all fatigue was forgotten, for look at the crowds coming, coming. In this indifferent valley of seventy-two villages a quarter of a century of earnest living and the examples of the Christians is having its effect. "To-night and to-morrow we worship, and rejoice and preach, and entertain our guests." When the tables were set for 150, they had to be replenished seven times! The Christians were glad, for the interest was deep. It was not the whim of a moment, nor just the excellent food — there was a soul hunger. So the day was spent in much teaching and preaching and conversation and music. People had come from far. Three women from away up north, where the turbulent Thoungyin meets the hurrying Salween, had heard "in the air," that the Christians were to meet, and had spent two days on the way. They had never before heard the Good News. They listened, "so as to tell the rest." Shall we indeed see the fire of God break out away beyond where we have dreamed of going. How it sobers us that in a hundred years we have still so much undone!

A. J. Weeks.

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Moulmein

A. Judson Weeks is "off" again, this time to the Siamese border — hard nineteen days' trip.

From November 29th to December 29th he baptized fifty-nine persons, some being Karens in jungle and in the town school; some from the English girls' High School; and others being Indians to join the Telugu church. At the same time Thra Joseph was off for a similar work in another direction. Thus they are trying to obey the command, "Go — teach all nations, baptizing them—," and are finding the promise, "I am with you alway" being fulfilled.

A very happy holiday time was enjoyed at the Leper home, ending with a most enthusiastic Sport's Day on January 2nd. A tree was the attraction on the evening of December 23rd, and there was a distributing of gifts including tea, coffee, sugar, soap, biscuits, sweets, scarves, longgyis, toys, sports shirts, blankets and cloth for jackets, etc., on the morning of December 24th.

L. S. W.

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A Last Prayer

Father, I scarcely dare to pray,
So clear I see now it is done,
That I have wasted half my day
And left my work but just begun.

So clear I see the things I thought
Were right or harmless, were a sin.
So clear I see that I have sought
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save
That I have slothful been — inert.
Deaf to the calls Thy leaders gave.

In outskirts of Thy kingdom vast,
Father, the humblest spot give me
Set me the lowliest task Thou hast
Let me repentant work for Thee.

H. H. Jackson.

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Lisu Work

The Lisu work has been making progress, though slowly, during the years since we came to Mogok. One difficulty has been in relation to the principle of self-support. The Lisus need help, but it will be generally agreed that, even if funds permitted, help — financial help — should not be given to any great extent, but self-support should be stressed.

Saya Zaw Sa, who is the leader of the Lisu work on this field, is zealous and earnest, and while results have not been up to his ambitions, still the results have been sufficient to encourage him. There is a good large Christian constituency near Bernardmyo,

now besides the Christian community, of older origin, at Kyaukpon. Saya Zaw Sa himself is making progress along with the work, and, with increased opportunities and responsibilities, we can see in him increased wisdom and judgment to meet those opportunities, and to bear those responsibilities.

We are still hoping that the large new Lisu church building, near Bernardmyo, may be completed in time to hold the dedication services during the Christmas season. More than half the money needed for the building of this house of worship, has been raised in Burma, and the rest of the expense is being met by a gift from a friend in America. We are hoping that the dedication service at Christmas time, may be such as to arouse great interest in the gospel message, among the non-Christian Lisus of the region round about. A. C. Hanna.

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The Parting of the Ways

"The world mission of Christianity is at the parting of the ways when decisions must be made. We are listening to a sterner and more heroic challenge than at any time in the past." It was with these words that Dr. J. R. Mott faced the meeting of the Conference of British Missionary Societies at Swanwick on June 10. He went on to explain what, in his judgment, are the decisions which must be made, and he was speaking with unrivalled knowledge of the missionary situation throughout the world. His words deserve careful attention.

1. We must decide whether we will lend ourselves to a policy of wise expansion or to a policy of contraction. The maintaining of the *status quo* is incongruous with the mind of Christ. The creative Christ is eager to break out through His followers and to do new things. We are confronted with problems on a scale never known before. Is it that God feels He can trust this generation, as no previous one, with simultaneous problems on a world scale?

The missionary forces must be augmented in order to fill gaps in major positions and to make productive the work of the leaders who are already at work. Similarly the lay forces in the Church at home and overseas must be augmented if the Church in this generation is to bear its witness.

2. We must decide whether the planning of our missionary work at home and overseas shall be in the light of the future more than of the past. Our Prince Leader goes on before us; youth is in front; the young Churches belong to the future. We have too often watered down our appeal and thereby defeated our purpose. Make the Gospel difficult and you make it triumphant.

3. We must decide whether we will regulate our policy by visible resources or by the invisible. "All things are yours, and ye are Christ's." We have a larger Christ and a larger message than in the past, for so many nations know Him now and are revealing Him in varied ways; so many communities have been changed by Him and are the evidence of His power. Is not Christ primarily in the midst of human need? Are we not in the wrong place when not with Him?

— From *The Indian Witness.*

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The Sign Manual of God

There is often abounding work without abounding grace. Just as any man may be very diligent in an earthly pursuit, or a heathen in his religious service of an idol, so men may be very diligent in doing religious work in their own strength, with but little thought of that grace which can do true, spiritual, effective work. For all work that is to be really acceptable to God, and truly fruitful, not only for some visible result here on earth, but for eternity, the grace of God is indispensible. Paul continually speaks of his work as owing everything to the grace of God working in him: "I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

Andrew Murray.

The Burma Program

Speak unto the Children of Israel

That They Go Forward — Conference Motto

As a member of the committee appointed by the Reference Committee to get together the various replies received in regard to this report, I have read carefully the material sent out by the Board, as well as everything which has come in from various stations. As Dr. Chaney has pointed out in his last circular letter the committee were surprised and disappointed at the seeming acquiesce in the proposals of the Board as shown by the general lack of objection or counter proposals. In the last month's NEWS, Mr. R. B. Buker voiced the first serious objection to the Board's suggestion regarding the closing of the Shan work. Early in December, the Editor sent out a circular letter inviting contributions to the January issue on the specific proposals of the Board. It is hoped we may have a good response for the February NEWS in addition to what has come in for this issue.

Eleswhere in this issue is an extract from an address given by Dr. John R. Mott in June dealing with the present missionary problem. In it he voiced three *musts* which bear directly on the problem before us.

1. We *must* decide whether we will lend ourselves to a policy of wise expansion, or a policy of contraction.
2. The missionary forces *must* be augmented in order to fill the gaps in major positions, and to make productive the work of the leaders who are already at work.
3. We *must* decide whether we will regulate our policy by visible resources or by the invisible.

We are out here in obedience to the call of the Great Commission. We, rather than the Board, are responsible for the carrying out of that Commission in Burma. The Board has recently sent us out two communications. One, a statement of principles and problems growing out of the evaluation study, with which we can in the main, agree. The other, a Mission Program for Burma which we are asked either to accept, or to present another one which will make similar *savings*.

Shall we accept this Program as presented to us? Or shall we refuse to make the adjustments ourselves and leave it to the Board to do what they feel necessary? Past history would lead us to think that we will probably do the latter. But should we do either of these? Should we not rather consider the work project by project, deciding which ones are most necessary for the work of the Kingdom in Burma, and then present to the Board itself — or to the churches — a program which we feel is adequate to our responsibilities here in Burma. The Board is sympathetic, but it has allowed itself to be linked so closely to the denominational machine that it is helpless. It is a long cry from the Missionary society which was formed to support the work of Judson in Burma, by direct appeal to the churches to our present Board, getting a percentage from a Denominational Budget. Has the time not come when we should have more direct access to the churches which we believe are still interested in and will give to missionary work? Should we not, under the guidance of God attempt to make out an adequate program for Burma, and, trusting in Him whose resources are infinite, plan to go forward?

Educational Director.

The Board has asked us to set up a thoroughly representative Board of Education, to formulate an educational program for the entire field, and to give Mr. Josif the opportunity of devoting a substantial portion of his time to this work.

Four years ago, under pressure from our home Secretaries, we voted for an educational director. If he could have taken over at once, he might have been able for a while to bolster up a work for which we found our resources inadequate. But conditions have changed in the last four years. There has been a change of feeling in regard to the relative value of these schools as evangelizing agencies. A number of these schools have been given over to more or less eager indigenous bodies — and they have found the burden intolerable. There is no question but what the Myingyan school which the B. B. C. was given ten years or more ago when we were no longer able to carry on, has been a very serious hinderance to their evangelistic activities.

There is very great doubt as to how much consideration Christian institutions will receive under the new Constitution — and just as great doubt as to the wisdom of trying to insist on a more adequate support than they are willing to accord.

Our mission has never accepted whole-heartedly the idea of a Field Secretary. There is a considerable feeling now that our Secretariat is too expensive. With the present shortage in men and money we certainly cannot spare another man and money for an Educational Director.

Religious Work Director. — College.

This is an urgent need. A man should be found at once, whose whole time can be given to meeting the spiritual needs of the students, especially the young men of the College. However, with the need for reinforcements for other forms of work so urgent, would it not be well to see if we have not among the young men of the country, a man with the training and ability to take this work over at once. To mention only two or three, men of the type of the pastor of Lanmadaw, the superintendent of the Pegu Karen High School, or the superintendent of the Street Boys' refuge, should be able to do acceptable work in this place — and would be available *now.*

Chins.

Sandoway is separated from Burma proper by the Arakan yomas. It has not been adequately worked for years, yet there is a considerable number of Chin Christians there. The school is a drag on the resources of the Chins, is unnecessary and — the Chins should be encouraged to give it up. The station was continued in 1933 with the understanding that the people should be prepared to take over full responsibility when Mr. Hollingworth went on furlough. If they are not yet ready, the Chin Missionary should visit them sufficiently often to help them to get started by themselves.

The B. C. M. S. are an evangelical group who, in the last ten or twelve years have shown remarkable evangelistic zeal. They have put forty or more missionaries into Burma in the last ten years. They have a large and flourishing station in Akyab. They have the resources for evangelizing that area. Why should we withhold from Arakan the message which we are unable to send when there is a mission there which could take care of all the unevangelized areas?

Shans.

The Board says in effect — "Give up all distinctive evangelist work for the Shans. Continue the hospitals." Shall we? The Kengtung Shan work has only been carried on because we had an endowed hospital there. Now we have started Leper work. Should that not be taken over entirely by the

Mission to Lepers? Our hospital work, n each Shan station, has been a heavy xpense — so much so that it must al- ways be explained that the appropria- ions for Shan work include hospital vork. Results have been meagre. Yet we are told to continue the ospital work. Raymond Buker has een doing exclusively evangelistic vork among the Shans for the past our years with very encouraging esults. The B. C. M. S. who also lo almost exclusively evangelistic vork are encouraged by the results f their work among the Shans. Shall we give up this type of work or the Shans?

Lahus and Was.

It seems necessary and wise that the work on the other side of the Chinese border be transferred to the C. I. M., and that the Youngs be responsible for the work on this side of the Border outside of Kengtung State.

It is suggested, though, that Mr. Telford give primary attention to training native workers — and to primary education in Pangwai and that Raymond Buker be responsible for developement of the churches and evangelistic work among the Lahus and Was. With the success that has attended his work among the Shans, it seems too bad to withdraw him from that work. If this must be done, it seems as if a new Evangelistic missionary should be secured for Shan work for Kengtung. Otherwise, let us clear out and give over to the Roman Catholics both leper and evangelistic work. There is no use confining our work in Kengtung state to work for the lepers.

Mission Program.

a. Training for Christian Leadership and Service. No pressure should be brought to bear on the various racial groups to come together. The hill people are without question better trained in their own environment than they are in Rangoon in addition to the fact that life in Rangoon usually unsettles them if it does not unfit them for the fullest usefulness among their own people. All work can be done most effectively in the vernacular of the people among whom one is working and for this reason there should be no consolidation in which ample provision is not made for a large part of the instruction being imparted in the vernacular in which the student expects to work.

Work for Burmans.

The Board recommends "a greater concentration of evangelistic effort among the Burmans, reducing the number of stations to be occupied, introducing new and more effective methods of evangelism and enlisting a more vigorous participation of trained men and women in the employ of churches as well as volunteer unpaid service of Christian laymen and lay women." If this were a suggestion to concentrate on the dominant race of the country it could be understood, but it is evidently a suggestion that we curtail our work among them. The Burmans *are* the dominant race in the country. It may have been necessary a few years ago to stress devolution to shake us out of the feeling that we were to be here for the next hundred years. But it has worked disaster to much of our work. We should enlist "a more vigorous participation of trained Burmese men and women" but they *must be trained* and they *must* be selected because of their fitness for the task to be given them. Devolution either in school or evangelistic work cannot be dumped — as we have done — on any community, as a matter of convenience, or necessity with any hope of success. It must be planned for, perhaps over a period of years. I wish that every missionary would read again, before Conference, Picketts book on Mass Movements in India. The work among Burmans is not a Mass movement; the following quotation would therefore apply

with much more force to the Burmans. "Where Christian Converts are unable to support preachers.... the attempt to force them to do so by withdrawing mission appropriations must end disastrously. For a Mission to abandon these scattered groups after bringing them to confess Christianity, because they cannot do what is apparently impossible, would be a tragic blunder. The reduction of missionary appropriations in the last few years....has gone so far, and so many preachers have been dismissed, that thousands of families are now virtually abandoned." One more quotation from the same book states a principle which we should bear in mind when considering devolution. "We do not mean that Indian men, merely because they are educated, available for employment and who profess the Christian religion should be appointed to high administrative positions in the church or should be made councillors for the missions. An Indian Christian highly qualified in some respects may be entirely unfit for exercising any responsibility in mass movements. The selections would have to be made with the utmost care, but it should be the fixed policy in every church and mission to seek diligently for fully qualified Indian men and bring them to leadership as soon as possible."

Except in a few centres our Burman Christians are scattered. They are not in a position to support trained pastors — and not one of our Burman stations but what needs the help and encouragement of the missionary for some time to come. Let us accept the Board's suggestion with regard to schools, if necessary; let us seek for more effective methods of evangelism; let us seek to find and train indigenous leaders as rapidly as possible. But in the meantime let us recruit our Burman staff up to a strength sufficient to shepherd and encourage these little groups of believers scattered through the length and breadth of Burma.

Karen Work.

The Board suggests a limited number of Karen missionaries to advise and co-operate with the Christian leaders of the Karen people. They do not say how many. But among the non-Pwo it would seem that for some time to come there should be at the least missionaries at the Karen Seminary, Moulmein, Tavoy, the Delta region, Nyaunglebin and Shwegyin, Toungoo, Rangoon, and Loikaw — not less than eight — even if no provision is made for furloughs. To-day we have six — two of whom are soon to retire. In the Pwo work we should have three missionaries — one additional to the two on the field — to be stationed either at Thaton or Moulmein to take advantage of the present interest among the Pwos and to include that large section of the Pwo Karen race in the movement toward Christianity.

H. W. Smith

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I. If your car is headed *up* the street, when you get the engine whirling and release your clutch then the car proceeds *Up* the street. If perchance your car is headed *down* the street, then *Down* the street you go, unless you turn around. Moral: The car goes in the direction it is headed.

Even so does this institution, called Christian Missions, go in the way it is headed.

Plants in nature have the purpose in life of bringing forth fruit. This fruit in turn seeds the earth and like plants increase upon the face of the earth. Even so the purpose of Christian Missions is to bring forth plants and nurture them to maturity that they may bring forth fruit. The fruits of Christian Missions are many but three of the major fruits are Education, Health and Social Service. These fruits are borne from the lives

of converted people. True unselfishness comes by the power of Christ changing the heart of an unsaved man. Salvation saves the individual soul and then it is translated into action by that man trying to save others. When the soul is saved it is only natural to desire to save the mind and body, hence the fruits of Christianity.

The function of the missionary is to plant the seed, nurture and cultivate the plant until it brings forth fruit. For that process a limited amount of educational and medical work is necessary or at least very helpful. But at present there is a tendency in Burma to make our missionary work be the fruit itself. We are trying to be the "education" of Burma. If our Christians are really saved people they are the ones to carry on the education, the health and the social service programs along the natural avenues of the country itself.

If our funds were unlimited we might be justified in helping our first-fruits replant themselves, *i.e.* in establishing schools, hospital and social service programs in order that more fruit may be borne. But just now we are short of money. We are having to retrench, to draw back our firing lines, to quit. This being the case let us get back to first principles. Let us go back to the Acts of the Apostles and get our cue from Paul. Let us put our forces, men and money, onto the main job of planting and nurturing the seed of the Gospel in the hearts of the people of Burma. Such educational institutions as are self-supporting may well continue. Jungle schools that are inclusive with a program of seed-sowing (not fruit bearing) have a rightful place. Otherwise concentrate on evangelism. Shame on us that when we are forced to cut, we cut the very things for which the Christians at home are giving. Therefore let us consider carefully and cut in those places where we have exceeded the simple purpose of Christian Evangelical Missions.

Remember we will go in the direction we are headed unless we turn around.

11. Many of you saw in the November 5th *Watchman* the little article about the unanimously passed resolution of the Rhode Island Baptist Ministers. "Resolved, that we reaffirm our historic position especially in regard to public moneys for private denominational or parochial programs. That we urge Baptists of North America to stand unalterably against attempts to secure such public tax subsidies, and that we warn our denomination against the possibility of compromising our position by the use of men and women whose salaries are paid out of public funds as leaders and workers in our Christian centres and church programs."

I wonder if the constituency at home would be as happy as we seem to be if they knew all about our Government Grant System. But I notice the men of my State of Rhode Island urge only the Baptists of North America and not those of Burma, so perhaps it does not apply here.

R. B. Buker.

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In the light of Buker's letter to the NEWS I think we should be sure that we are handling the Shan question fairly.

Consolidate and strengthen institutions for training for Christian Service and Leadership.

Reorganize and strengthen evangelistic program. Concentrate evangelistic effort among Burmans.

More effective methods of evangelization.

Good. This we need to do. We must recognize that our schools are a help in this for teachers go out on evangelistic work and the D. V. B. Schools are largely conducted by these teachers and the elder pupils with some Bible women and preachers helping.

I feel that the policy of providing missionary supervision only for a limited number of High Schools is too one-sided.

The large schools which are to be given supervision are in cities where there are more highly qualified men and women to act on the board of the school management. The smaller towns with smaller constituency still need the help as many of their Christians have moved to the cities and are an aid to the larger communities. The larger community thus gets the benefit of their presence and the smaller loses even the credit of this contribution to the work of the church at large in the Province. Do not cut off the feeders.

L. B. Rogers.

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Educational Director.

What evidence is there that a Board of Education will be any more efficient than the existing Educational Committee? This Committee can be made representative. What new function will the Board of Education have? With the Rangoon field in need of an Evangelistic Missionary it is a questionable policy that sets up a new job and leaves that field vacant. If a large portion of our schools are closed, or placed in the hands of Burman Churches, who are unable to carry this extra load, what will be the need of all this machinery?

College Religious Work Director.

The need for someone to take the lead in religious work at Judson College must be as great as in a College in America. But why a missionary? Are there not educated and efficient Burmans and Karens who can do that work better than a missionary? If it is necessary to have an indigenous pastor for a Station church why is it not necessary to have one for the College church? Why not devolute all along the line, and not in spots only?

Withdrawal from Station Schools.

A school is of primary importance for carrying on the work of a Station. The point does not need argument. With a church just emerging into self-support, and carrying the burden of evangelizing the mass of unevangelized population surrounding it, the added weight of a school gives it an impossible task. We have built up these schools through years of hard work. Will the suggested changes make them more efficient? Working with the Government in Education, and there is no suggestion of a change, can we make changes independently of Government?

M. C. Parish.

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Notes on 2 and 9 combined. Religious Work Director. Maintain Judson College at high level educationally and provide more adequately for religious life of students.

There are now two missionary vacancies on the staff of the College; one lecturer in the quota on which the grant-in-aid depends, and a Religious Work Director. The present pastor, Dr. St. John, has full-time department duties. Members of the staff and their wives serve on the Board of Religious Instruction and on the Religious Work Committee, in Bible courses, Indian work, Sunday-School and village work, arrangements for prayer-meetings, and religious discussion groups. The co-operation in this work has been splendid and there is no desire that it should be turned over to one man only. But there is an enormous wastage of opportunity for lack of some one to give full time to wise planning, inspiring preaching and sympathetic personal work to bring the full impact of the challenge of specific Christian service to bear upon these young men and women during the decisive years of their college life.

G. S. Jury.

BURMA MISSION DIRECTORY
(CONTINUED)

ACANT STATIONS

BURMESE WORK - Pyapon, Meiktila

KAREN WORK - Tharrawaddy, Shwegyin

CHIN WORK - Sandoway

SHAN WORK - Namhkan

BURMA MISSIONARIES ON FURLOUGH

ev. & Mrs. G. E. Blackwell
iss L. P. Bonney
rs. E. Carroll Condict
ev. & Mrs. B. C. Case
rs. C. L. Conrad
iss Inez Crain
iss Irene Daleen
iss Ida W. Davis
r. & Mrs. F. G. Dickason, B.A.
iss Nona G. Finney
iss A. B. Grey, M.D
r. & Mrs. P. R. Hackett
iss F. Faith Hatch
iss Helen Hunt, M.A.
ev. & Mrs. H. E. Hinton
r & Mrs. Sidney V Hollingworth
iss Cecilia Johnson
r. & Mrs. Walter L. Keyser
iss Nellie Lucas
r. J. B. Money
iss Mildred Mosier
iss Violetta Peterson
iss Mary L Parish
iss Beatrice Pond
r. & Mrs. Gordon S. Seagrave, M.D.
iss Gertrude Teele

BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Miss Helen E. Bissell
Mr. & Mrs. P. L. Braisted
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Rev. & Mrs. A. C. Darrow, D.D.
Rev. & Mrs. H. E. Dudley
Miss Bertha Davis
Mrs. D. C. Gilmore
Mrs. R. Halliday
Rev. & Mrs. E. N. Harris
Mr. & Mrs. C. Hendershot
Mrs. O. Hanson
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss M B, Pound
Rev. & Mrs. J. C. Richardson, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mr. & Mrs. J. L. Snyder
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Miss Louise Tschirch
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet

BURMA MISSIONARIES RETIRED IN BURMA

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Rev. Ernest Grigg, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilem
Rev. & Mrs. A. H. Henderson, M.D., Taunggyi
Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss A. E. Long (Assam) Maymyo
Miss J. E. Parrott
Miss H. Phinney, Kalaw
Miss R. W. Ranney, Kalaw
Miss S. T Ragon, Kalaw
Rev & Mrs E. B. Roach, D.D., Prome
Mrs. A. E. Seagrave, Rangoon

For Sale

Teakwood sectional bookcase: four book sections with glass doors, top and base Rs. 35.

Three-quarter size Simmons bed, complete with springs and good mattress Rs. 60. Both articles in good condition, care of

Rev. L. W. Spring,
A. B. Burman Mission, Bassein.

Child's bed, screened all sides and top with fine-mesh wire netting. Opens both top and front. Complete with mattress and spread. Large enough for child of five years. Price, Rs. 20.

Mrs. C. E. Chaney,

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Notice

The Conference Secretary wishes to endorse the Editor's plan for Open Forum. No one knows where the axe will fall next under the present circumstances. Blind complacency that cherished work is to be spared is not good enough. As long as the Board's creditor banks are insisting on their paying up an annual sum of some 400000 dollars it is sheer folly to expect expansion or even *status quo*. You owe it to yourself and your work to study through so as to know what its all about. Nothing clarifies an issue like general comment.

E. T. Fletcher,
Conference Secretary.

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The Burman Seminary will hold its Graduation Exercises on Tuesday, the 26th January, beginning at 2-30 p.m. Tea for all will be served at 1-30. There will be no tea served after the Exercises.

The Karen Seminary will hold its Graduation Exercises on Wednesday the 27th, beginning at 2-30 p.m. There will be no tea following the Exercises.

A most cordial invitation is extended to all to attend these two Graduation Exercises and to bring friends who may also desire to come.

W. E. Wiatt.

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The Board asked that the Statistical blanks be filled out and returned as soon after the New Year as possible. Many Associations and Annual Reports upon which you are dependent for material is not available until sometime from January t June. It has been the understanding tha these blanks should be filled out from th last available reports, rather than to wai for the Association Reports, which may b too late to get into the Board's Report.

Field Secretary

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Constitution Amendment

Notice of Constitutional Amendments t be presented during Conference in Taung gyi, April, 1937.

See 1929 Conference Minutes, P 104 Rule VI, "Reference Committee."

Reads

"b. General Board Representatives: —
(1) Two men from Upper Burma.
"(1) Two men from Rangoon an Insein.
(3) Two men from the rest o Burma.
(4) One lady at large."

Change to read

"(1) Two men from Rangoon an Insein.
(2) Four men from the rest o Burma.
(3) One lady at large."

c. Woman's Board Representatives: —

Reads

"(1) One representative from Uppe Burma.
(2) One representative from Ran goon and Insein.
(3) One representative from the res of Burma."

Change to read

"(1) One representative from Ran goon and Insein.
(2) Two representatives from th rest of Burma."

Note: Our staff is so depleted that the onl restriction needed now is one t guard against too large a proportio from Rangoon and Insein.

See 1935 Conference Minutes, P 1 MC3532, R. C. Membership.

The last sentence reads:

"A member appointed or elected t fill out an unexpired term of on year or more shall not be eligibl to serve again until after tw years."

Change to read

"A member elected to fill out an un expired term of *over* one year shal not be eligible to serve again unti after two years."

Note: The Reference Committee cannot ap point for more than a part of year. The Conference can elect fo one year. One year is too short period to make one ineligible for tw years. This rule last year deprive us of the possibility of voting t continue Mr. J. M. Smith on th Reference Committee.